k Dickson G-5 (1929-47) 1951 MI 1 Kuwait MI
Bedouins KU4

Appendix I

GENERAL REMARKS

B 281 The 'Awazim are famous for the fine camels and sheep they breed. They are reported to possess some 100,000 camels and 250,000 sheep.

B 726 The tribe has a good name among Badawin for defensive warfare, but are not considered any good in attack. This is probably because they have no horses, and are confined to a very definite region on the coast. They put up a most magnificent and determined stand against the combined 'Ajman and Mutair attack at Ingair in 1929 ('Ikhwan Rebellion).

B 619 The tribe is not considered a Sharif tribe, and only the Hutaim of West Arabia and the Rashaidah will marry with them.

K 619 641 About two thousand 'Awazim are established in Kuwait town and environs and these are now looked upon as *Hadhar* or townsfolk. They still inter-marry with their nomad relations. They consider the Ruler of

B 619 641 Kuwait as their true overlord, but through fear of Bin Sa'ud are forced to show allegiance to Sa'udi Arabia. They, like the Mutair, were weaned away after Mubarak died. They would undoubtedly throw over their personal allegiance to Bin Sa'ud if safe opportunity offered, as Kuwait is their natural supplying town.

B 619 Characteristics—staunch, uncouth, with rather rough humour, not very hospitable.

Till Bin Sa'ud got control of the 'Awazim they were looked upon as the servants of the more noble 'Ajman. To break the idea and to weaken the latter, Bin Sa'ud honoured the 'Awazim with the title of an independent tribe, *and armed them all* with modern weapons and distributed much ammunition amongst them. Over 1,500 .303 rifles bought from Great Britain in 1929 were issued to the 'Awazim during the 1929-30 'Ikhwan Rebellion when they remained loyal to the King.

The 'Awazim joined the 'Ikhwan movement out of policy when it was at its heyday, but never really had their heart in it.

B 823 The tribe has a distinct shepherd community "Ahl al Ghanam", whose senior Shaikh is IBN MÁNA, as opposed to a camel community "Ahl al Bayir" (IBN JAAD), the latter being considered of more consequence.

B 619 718 The tribe's hereditary enemies are the 'Ajman and Mutair (Buraih). The tribe is well armed, most of their weapons being .303 long. They also possess Turkish muzzers, with a sprinkling of .303 Martini carbines.

RASHAIDA (Singular RASHIDI)

B 619 *Paramount Shaikh*—IBN MURAILIM.

101 *Present incumbents*—'ABD IBN MURAILIM (Senior) and MUTLIQ IBN MURAILIM.

224 *Strength*—Approximately 1,200 fighting men.

[622] *Habitat*—In winter, the tribe ranges from Safwan in the north of Kuwait

101 149 173 that the Sulubba believe that they originated from the Hasa Province, on the Persian Gulf, but I have not heard this story. The few Sulubba I have asked usually replied that they came from an old people who were not Moslems. I imagine, however, that this was merely conjectural; I would not attribute these answers to ancient tradition. Two Sulubba once surprised me by saying that they were descended from Crusaders! But on pressing them for the origin of their statement, they admitted that they had been told so by a French officer in Syria!

101 The Sulubba are to be found in an area extending roughly from Damascus to Mosul in the north, down to Jauf, east of the Nefud, Hail, Persian Gulf, the Euphrates, the Tigris above Baghdad, and Mosul.

101 144 They are scarcely ever found in Trans-Jordan west of the Wadi Sirhan; I believe that they do not exist in the Hejaz or in the western half of Arabia. This distribution might reinforce the *legend of their origin from Hasa Province on the* Persian Gulf, from which they might well have emigrated north to the more fertile lands in Syria or Iraq, but would have been unlikely to have emigrated to the Hejaz, which is less fertile than the Hasa itself.

563 41 72 The Sulubba have long been regarded by the Beduins as a subject race. Many of them work as tinkers for the Beduin tribes and perform other menial duties. They have never taken part in the wars and feuds, which have occupied the greater part of the Beduins' lives for centuries. A Sulubbi, like a woman, was a creature with whom it was too inferior to fight. The Sulubba maintained a strict neutrality in raids, and, for fear of being beaten, told all raiders what they knew of the nature of the country and the movements of their enemies.

661 Until about 1930, the Sulubba paid regular
724 tribute to all the Beduin sheikhs for pro-
563 tection. This did not, however, safeguard them
157 from continual petty pilfering, beatings and insults. Beduin travelers or raiders invariably called at Sulubba tents if they could find them, and demanded food and hospitality. The Beduin, who is normally a model of sedateness and reserved decorum among strangers, exhibited the worst aspects of his character in a Sulubba camp. He shouted, bullied, cursed, and swaggered in a manner sometimes shameful. He demanded the best food, cursed his host, complained of everything, ate all he could and then demanded more food to take with him as supplies for his journey. The Sulubba cowered and whined. Long oppression has indeed made them very low class. The ingratiating whine in which they address the Beduin as "Ya Amaimi," "Oh my little uncle," makes one ashamed of human nature!

537 Prostitution is reputed to be widespread among
548 the women. Whether or not this statement is too sweeping, there can be little doubt that most of them have a very low standard of morals, and are frequently sought by Beduins for immoral purposes. This traffic can scarcely be unknown to their husbands and brothers, but they seem too debased to protest. While there is a good deal of immorality among the Beduins themselves, such offences are kept strictly secret, and any woman creating a scandal is likely to be murdered. Only the Sulubba seem to be shameless in this respect.

224 The Sulubba are par excellence the children of
[illegible] the desert. Every Sulubbi is nicknamed by the Beduins "Abu al Khala" or "Father of the empty spaces." If the Beduin, compared to the townsman, is a hardy traveler at home in the great desert, he is but a pampered tenderfoot compared to the Sulubba. Often in summer, when the great Beduin

221 camps move to the Euphrates, or on to the main groups of wells around which cluster tented towns of hundreds of families, odd Sulubba families will remain far out in the desert, [312] drinking from some tiny water hole in a lonely ravine known only to the Sulubba themselves. There they will live almost the lives of wild animals, with only a few sheep or donkeys, hunting gazelle and often dressing in their skins.

224 [462] 290 463 The Sulubba alone knows the wild animal life of the desert intimately. As a gazelle hunter, his skill is incredible, and many live very largely on gazelle meat and dress in their skins. The Beduins often employ the Sulubba as guides in the desert or consult them regarding routes, grazing, or camping grounds.

438 251 Apart from hunting gazelle, and menial work for the Beduins, the Sulubba also live by grazing and breeding animals. Some of them are prosperous and own large flocks of sheep. They have a few camels, but their most distinctive possessions are the white asses. Probably the Sulubba originally bred asses rather than camels for riding purposes, because if they had any good camels the Beduins were likely to covet them. But since no Beduin would stoop to ride an ass, the Sulubba were left in undisputed possession. Some of these animals have marvellously swift paces, and are almost as capable of resisting thirst as is the camel.

921 198 During the last ten years, the desert belonging to Iraq, Syria, and Trans-Jordan has been brought under Government control. As a result the Beduins are no longer able to bully the Sulubba quite as unrestrainedly as before and the latter are learning to complain to the police when they are beaten or abused.

● 583 797 921 In 1919-22, the recrudescence of Wahhabism in central Arabia produced a tremendous outburst

of religious enthusiasm and fanaticism. The Beduin manifested his enthusiasm by declaring that all Moslems were equal before God, and hence that the Sulubba were equal to "free men," i.e. Beduins. Ibn Saud, anxious to increase his fighting men, backed this idea (in fact he may have originated it), and raised fighting forces from the Sulubba and gave them war banners. The Sulubba took part in a number of war-like operations, and it was said that, in the massacres which usually followed a Wahhabi victory at this time, the Sulubba were the most cruel and bloodthirsty.

The outbreak of fanaticism, however, died down from 1925 to 1929, and it is believed that these Nejd Sulubba have again fallen back to their original condition.

In order to escape unwelcome Beduin guests, the Sulubba live in tiny tents, many of them scarcely larger than a blanket. They show great skill in pitching these tents in the beds of ravines or behind rocks so as to be invisible to passers-by. The more important Beduin sheikhs take pride in pitching a large tent in a prominent place, which conveys not only defiance of enemies but a distant welcome to guests. According to Beduin interpretation the Sulubba reveals his baseness by concealing his camp from both strangers and guests.

Sulailat

These consist of a tribal section, who usually camp with the Amarat branch of the Anaiza in the Iraqi desert west of the Euphrates. These people are said to be descended from a man of the Anaiza tribe, who married a Sulubba

woman. Their mode of life is very much like
563 that of other Anaiza Beduins (not like Sulubba),
but owing to the taint in their blood, no Beduin
tribe will intermarry with them.

OTHER BASE-BORN TRIBES

While the Sulubba are the lowest of the ignoble tribes, they are not alone. Arabia is full of base-born tribesmen, with whom the "thoroughbred" Beduin will not intermarry.

Hazim

465 These people seem to be a tribe of almost as low standing as the Sulubba. They do not, however, work as tinkers or hunters, but live a pastoral life, like the Beduins. The Hazim live around Jauf or with the Ruwalla.

Sherarat

They live principally around Jauf, where they are collected into a considerable tribe, but members of the Sherarat are found scattered among the Ruwalla, Beni, Sakhr, Huwaitat, and 463 Shammar. Among these tribes the Sherarat perform the menial tasks of servants and herdsmen.

The origin of the Sherarat is unknown. They are not as debased as the Sulubba, but they are 342 far inferior to the Beduins. Their tents are 515 usually very small and ragged, and their clothing even dirtier and much scantier than that of the ordinary Beduin.

ordinary Beduin. While the Beduin is very jealous of his dignity in public, the Sherari is often prepared to make himself ridiculous for the amusement of his betters or in hopes of a reward. He is sometimes quite amusing, and is famous for his rather vulgar and undignified but irrepressible and often pointed witticisms (rather like the London cockney).

Like the Sulubba, the Shērārat, who are more intimate with the desert than the real Beduins, are excellent guides. They too prefer to spend the summer far away in the desert, beside some distant water-hole known only to themselves. It is not uncommon to meet a Sherari and his wife with a flock of camels deep in the desert, with no tent and no gear, living on the milk of the camels and sleeping in the open. The Beduins require more luxury, and after living thus for a short time, begin to want food, coffee, and a tent.

While the Shērārat thus bear a good deal of resemblance to the Sulubba socially, unlike the latter they carry arms and defend themselves from attack. Until recently, however, they paid tribute to the Beduins in whose areas they encamped. Shērārat, living as servants with Beduins, will accompany their masters on raiding parties, something to which the Sulubba were prohibited.

During the past decade in the Jauf area, Ibn Saud has aimed at raising the status of the Shērārat, doubtless with a view to increasing his fighting men.

The Shērārat, who own great numbers of camels, used to be famous for the quality of their swift riding camels. Although some individuals are comparatively wealthy, they spend very little, live only in tiny tents, wear ragged clothes, and beg, cadge, or hire themselves out as laborers or servants.

coo or carriers.
0563 The Sherarat are thus halfway between the Beduins and the Sulubba. Needless to say no Beduin will intermarry with them.

Awazim

101 Although scattered widely these people form
663 a large tribe. The principal group of the Awazim (sing. Azzini) is south of Kuwait, in the northern half of Hasa Province, on the Persian Gulf coast. There are others in Nejd and in Trans-Jordan with the Beni Sakhr. In manner and livelihood and other customs, they are similar to the Beduins, and live by breeding camels and sheep. No Beduin will intermarry with them owing to the tradition that they are not of pure descent.

Huteim

This is a large tribe which lives the usual Beduin pastoral life, in the area northeast of
[651] Medina, between that city and Hail. I have heard that some generations ago, the Huteim did not fight but paid tribute to all the Beduins. Of recent years, however, they fight much like any Beduin tribe. No Beduin will marry them, however, as they are known to be of base descent.